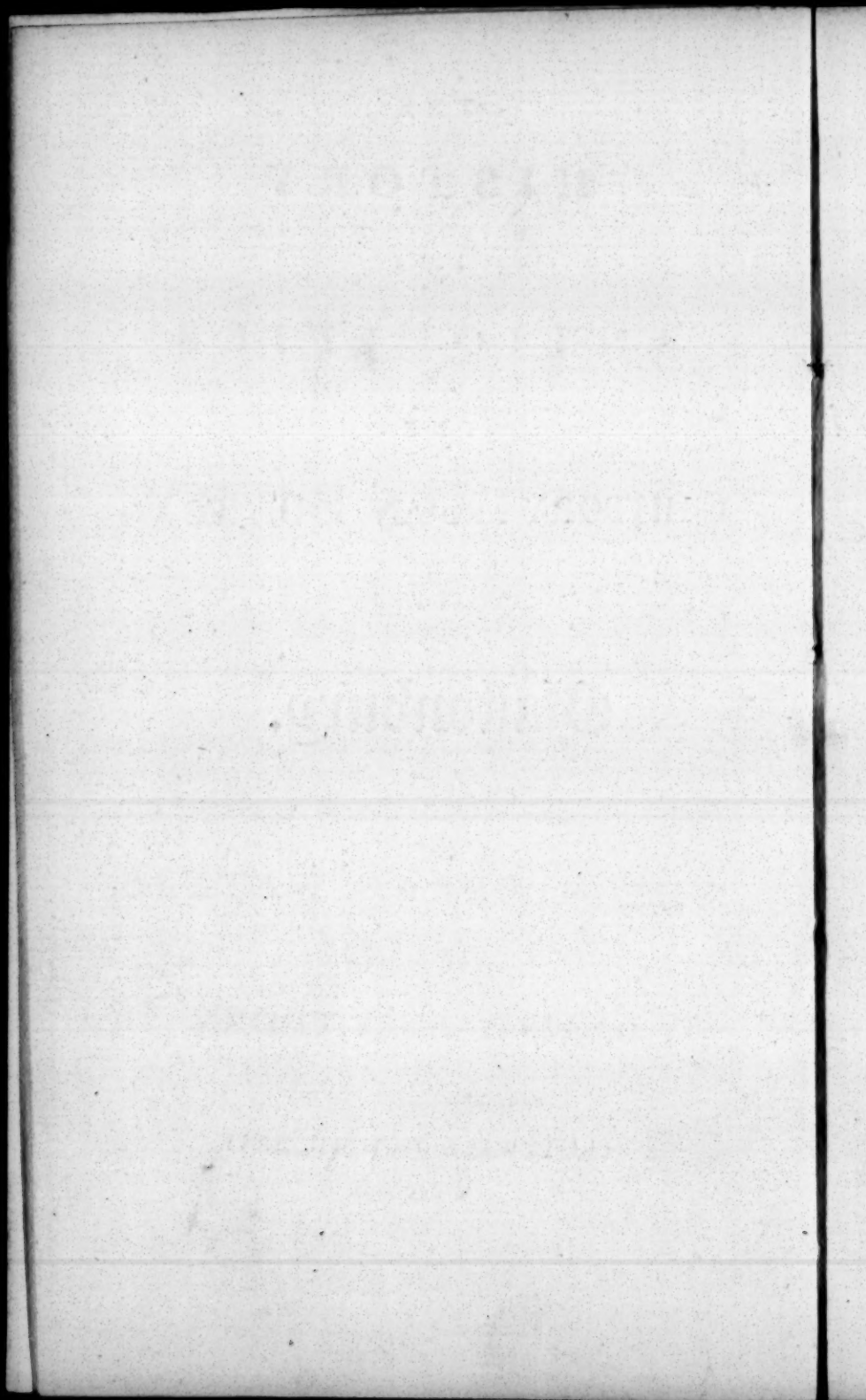


THE
HISTORY AND ANTIQUITIES
OF
Glastonbury.

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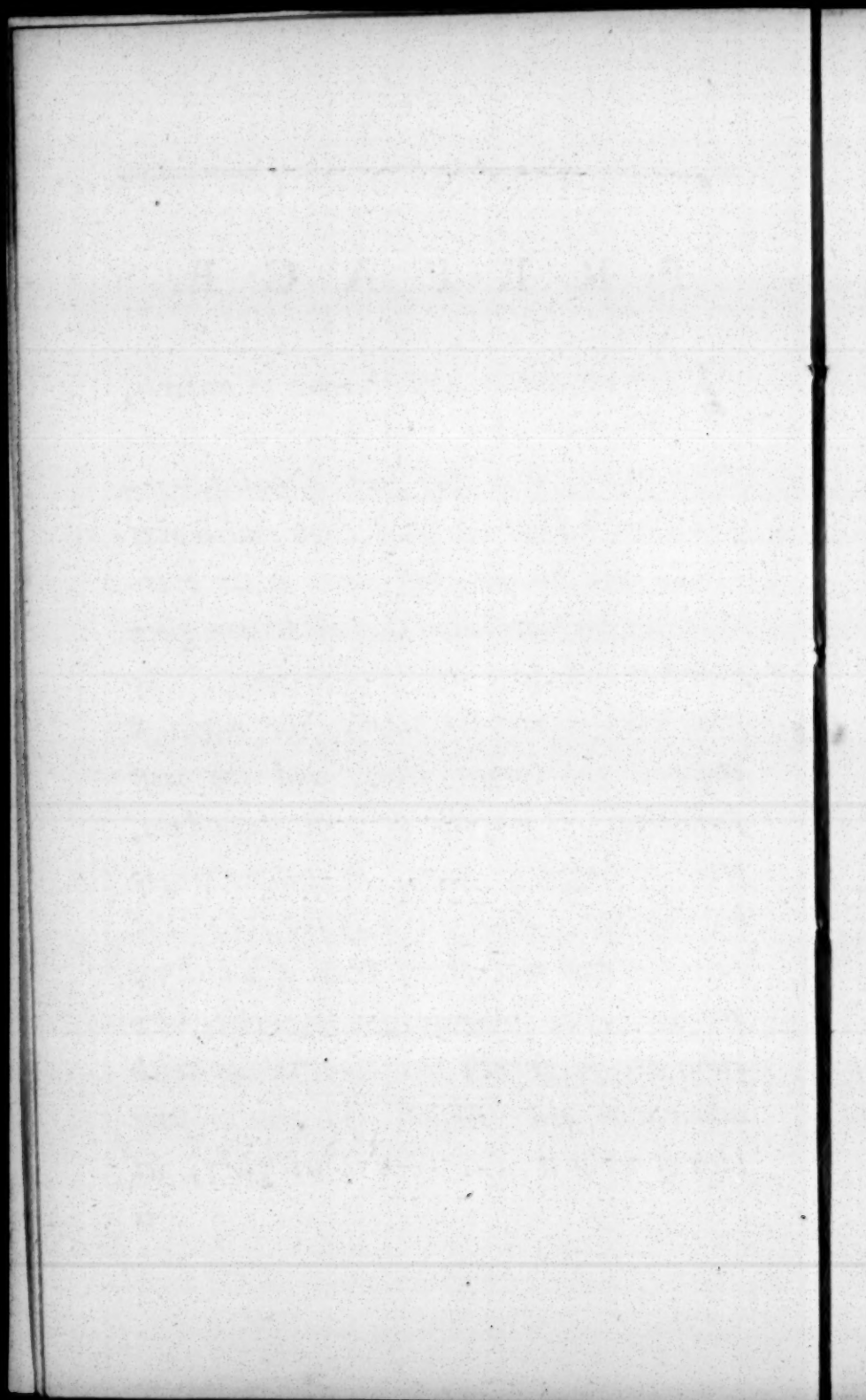


THE
HISTORY
AND
ANTIQUITIES
OF
GLASTONBURY,
COLLECTED FROM
VARIOUS AUTHORS.
TO WHICH IS ADDED,
AN ACCOUNT OF
THE MINERAL WATERS,
AND OF THE
GLASTONBURY THORN.

CRUTTWELL, PRINTER, BATH.

M DCC XCI.

*Gough Add. Somerset
8 72.*



P R E F A C E.

THE revolutions and changes of empires, kingdoms, cities, and towns, are so extraordinary, that they seem intended to instruct us, "That the Most High ruleth over all, that his kingdom alone is an everlasting kingdom; and that all human glory is but a shadow that passeth away." So that were it not for history, the mightiest empires, the largest cities, and the most stupendous and magnificent works, would not, after a course of years, be known ever to have existed. Such has been the sad fate of this once most magnificent place, of which we are now going to write; for though its very ruins are so grand, that they fill us with admiration and wonder, and give us some idea of what it was when in its glory; yet
it

it is from History alone that we can gain a more exact and perfect knowledge of it; at what time it was first built, and by whom; by what means and degrees it arose to so great a splendour; the pious and holy persons that dwelt within its sacred walls; the high veneration paid to it by all Europe; and how, alas! it is become a heap of ruins.

Several of the most ingenious and learned men in this kingdom, such as Sir William Dugdale, the famous Bishop Usher, the learned Bishop Godwin, and Bishop Tanner, have employed their pens to rescue it from oblivion, by giving as particular and exact an account of it as the greatest diligence and pains could collect; and we purpose to gather from all these writers whatever is material, so as to make this a complete history of the so-much-famed Abbey of Glastonbury.

HISTORY



HISTORY AND ANTIQUITIES
OF
GLASTONBURY.

*Of the Original of the Town of Glastonbury,
and the Derivation of its Name.*

THE old Britons called this place *Eniswitrin*, which afterwards the Saxons interpreted into *Glastonbury*, or the *Town of Glas*; so called on account of the river's encompassing the marsh, as clear as crystal, and, as it were, of the colour of glass. It was likewise called *Avalonia*, or the *Isle of Avalon*: it had the name of an island on account of
being

being formerly inclosed about by a deep marsh; and *Avalon*, either from the British word *Avale*, signifying *Apples*, because it abounded with apple-trees when it was cleared from woods and bushes, and first made habitable, or else from one Avalon, who was once lord of that territory.

Mr. Camden calls it,

“ The *Isle of Apples*, truly fortunate,

“ Where unforc’d goods and willing comforts meet.”

Of the ABBEY.

William of Malmſbury informs us, that Joſeph of Arimathea and his diſciples arrived in Britain in the year 31 after the paſſion of our Lord; and that coming to *Glaſtonbury*, they there built a church, and dedicated it to the Virgin Mary, being ſixty feet in length, and twenty-fix in breadth, which was made
with

with wooden rods, interwoven or watted, and covered with reeds or straw: it had a window in the east end, three windows in the south, and the entrance was on the south side, almost at the westernmost end. A very mean structure, but adorned with much virtue!

The holy men before-mentioned lived in this place many years, converting a great multitude of pagans to the faith of Christ.

How the Saints Phaganus and Diruvianus converted the Britons to the Faith of Christ.

Eleutherius, bishop of Rome, sent Phaganus and Diruvianus to Britain, and baptized king Lucius, A.D. 166; and so proceeding through Britain, to propagate the faith, came into the island of Avalonia, or Glastonbury, where they

B found

found an antient chapel, built by the disciples of Christ, as is reported. There they continued praising God nine years, carefully searching the whole place, where they found the ensigns of our Redemption, and other manifest tokens that it had been before inhabited by Christians.

This church of Glastonbury is said to have been founded by St. Patrick, apostle of the Irish, in the year 425; it was dedicated to St. Mary; St. Patrick became the first abbot of it. This monastery, so famous for its antiquity, retained such a favour of sanctity, that it was resorted to from all parts of Britain, being visited by the great and wealthy, and made the dwelling of the religious and learned.

Here Gildas lived a most holy life many years, and dying in the year 512, was buried in the old church before the altar.

altar. St. Patrick, after having long preached to the Irish, took up his abode here in his latter days, and died in the hundred and tenth year of his age, which was of our Lord 472. St. Kolumkill also came to Glastonbury in the year 504, and ended this mortal life there, as did the most holy and famous St. David, patron of Wales.

Of the two ancient Pyramids.

A few feet from the old church stood two Pyramids; the one next the church, twenty-six feet high, consisted of five stages or stories, on which were many antiquities almost worn out by age. The other Pyramid was eighteen feet high, and had four stages, on which were divers inscriptions.

Benefactions given to this Church.

The glorious king Ina, anno 725, gave great possessions to the church of St. Mary, and founded a larger church there, in honour of our Saviour and the holy apostles Peter and Paul, to the eastward of the old church. This king garnished one of the chapels over with gold and silver, and gave to it ornaments of those metals; the gold plate amounting to 333lb. and the silver to 2835lb. In the year 1184, according to Mr. Willis, the whole monastery was consumed by fire. Henry II. sent Fitz-Stephens, his chamberlain, to rebuild the monastery and church, which was finished A. D. 1193. In 1276 it was again demolished by an earthquake, which likewise threw down St. Michael's church upon the Torr. Jeffery Fromont, abbot, in 1303 began the great Hall, and made the chapter-house in the middle. Walter de Taunton, his successor, made the front
of

of the choir. Walter Monington the Presbytery, which he also enlarged. John Chinnock, his successor, perfected the great hall and chapter-house, and built anew the cloister, dormitory, and fraterly.

Divers kings and nobles gave to this abbey 336 hides of land.

Renowned Persons buried in this Abbey.

KINGS.—Arthur and his Queen Guinever; Coel, the second father to St. Helen, and grandfather to Constantine the Great; Kentwyn, king of the West Saxons; King Edmund the first; King Edgar, and King Edmund Ironsides.

DUKES.—Alpher, Athelstan, Humphrey, Elwin, and Stafford; Duke of Devonshire; besides nine Bishops, fifteen Abbots, and divers persons of note.

A Description

*A Description of what this renowned Abbey
once was, and of its Ruins since its Dissolution.*

The inclosure was of a quadrangular figure, and shut up with strong high stone walls. It contained sixty acres in circuit, and was bounded on the east, west, and north, by the streets of the town, and on the south by Aller-Moor.

The great entrance into the abbey was on the west side, which leads to St. Joseph's chapel and the great church. On the north, inclining to the west, stood this church and chapel. South of the church stood the cloyster, and on the south-side of the cloyster the hall, or great refectory. South of the great refectory stood the abbot's apartment, and west of the abbot's apartment the kitchen.

The figure of the church, as one may perceive by the remains, (for there are
some

some of the ruins of it yet standing) was built in the form of a cross. The length of the lower part of it was sixty-two paces to the interfection; the head of the cross was sixteen paces long and twenty-eight paces broad: the choir was fifty paces long, and the breadth of the church thirty paces. To be short, the length of the church, with St. Joseph's chapel, extended itself 580 feet: so that Glastonbury church appears to have been considerably larger than St. Paul's in London now is.

It was as well furnished with ancient curious monuments as any church in the kingdom. All that I have been able to learn more of the church is, that it had a curious clock in it, which stood on the south-side of it, made by Peter Light-foot, a Monk of this house. That there were six goodly windows on the top of the east side of it, and that there were seven great bells in the tower, which were
the

the benefaction of Adam Sadbury whilst he was abbot.

Joining to the church was the sacristy or vestry, which was a large room, wherein were kept the chalices, which were in daily use, and all the sacred vestments. It was there the priests and their assistants vested, and for that reason it was called the sacristy, from the keeping there the sacra. It was full of cupboards and drawers, and such like conveniences, for keeping and locking up the holy utensils and church stuff. There were in it likewise conveniences for keeping wine, bread, candles, incense, &c. and a cistern and towels for the priests to wash their hands before they went to the altar.

Near it stood the church treasury, wherein were kept all the sacred relicks, which were not daily exposed or placed in or on the several altars; all the jewels
and

and church plate which were not daily in use, the mitres, crofiers, cruces pectorales, and, in a word, all the pontificalia, and richeft ornaments that belonged to the church. In this room or the facristy, or perhaps in both, stood a Confessional for the benefit of those who desired to go to confession before they went to the altar. The care of the church, and the custody of the facristy and the church treasury, were committed to the *sacrista* or *sacristan*.

The Cloyster was a square place with walks or alleys round it, supported with pillars, between which were windows, and within the square there was a flower-garden.

In one of the alleys of the cloyster stood the Chapter-House, which was a large place, where the monks met for the acknowledgment and correction of their

C

faults,

faults, spiritual conferences, and the determination of those spiritual and temporal concerns which required the assent of the whole house. At the upper end of it there was an elbow-chair for the abbot to sit in, and about it, joining to the wall, there were benches for the religious to sit on. In the chapter-house laid buried abbot Chinnock, by whom it was finished.

The Great Hall, or Refectory, was a room wherein all the professed monks ate daily together. There were in it seven long tables, about which, joining to the wall, there were benches for the monks to sit on. The table at the upper end was for the abbot, (where he dined with his community) the priors, and the other heads of the house; the two next tables were for those religious which were priests; the two next were for such as were in orders, but were not priests, and
such

such as designed to enter into holy orders; the lower table, on the right-hand of the abbot, was likewise for such as were to take orders, whom the other two middle tables could not hold; and the lower table on the left-hand of the abbot was for the lay-brothers. In some convenient place of the refectory there was a pulpit with a desk, wherein one of the religious, at the election and appointment of the abbot, or other presiding superior, daily read some part of the Old and New Testament at dinner and supper time.

There belonged three offices to the refectory, a little lavatory, a buttery, and the cellar. The little lavatory was the place where the monks washed their hands before meals. This room had a cistern in it with water, ambrys, and presses of thorough carved work, to give air to the towels which were there kept. The buttery, or, as others call it, the

C 2
pantry,

pantry, was a place wherein was kept the table-linen, salt-cellars, and mazers, that is to say, drinking cups. The cellar was the place where the wine, beer, and ale, that was spent in the community, was constantly kept. The charge of the great hall, and these three offices belonging to it, was committed to the *cellarius*.

In another alley of the cloyster stood the Fraternity, which was an apartment for the novices. It had several offices separate and distinct from the main and principal offices of the abbey; amongst others a refectory, common room, lavatory, and dormitory. It was built by abbot Chinnock, about six or seven-score years before the dissolution of monasteries, and was governed by one of the priors, who was also master of the novices. Over the cloyster stood the gallery, which was one pair of stairs high, in which were the library, the lavatory, the wardrobe,

robe, the common house, and the common treasury.

The Library was the place where the books of the abbey were kept; it was full of choice and valuable books, as the learned Leland reports of it, who saw it in abbot Whiting's time, which could not be above sixteen years before the abbey was dissolved. He says, "That
 " he was no sooner over the threshold of
 " the library, but that he was struck
 " with devotion and astonishment at the
 " very sight of so many sacred remains
 " of antiquity: that he believed this
 " library had scarce its equal in all Brit-
 " tany: that he spent some days in most
 " nicely examining the shelves, and in
 " turning over the wonderful pieces he
 " there met with, and that, in rumma-
 " ging he had found, among other books,
 " a broken piece of history, written by
 " Melchius an Avalonian, who wrote
 " about

“ about the year of our redemption 560.
 “ And no wonder it was so well furnished
 “ with books, since there belonged to it
 “ a scriptorium.”

The Scriptorium was a place adjoining to the library, where there were several monks constantly employed in composing and transcribing good books for the use of the library; such as, Missals, Breviaries, Antiphonalia, and other books used in divine service. The care of the library and scriptorium were committed to the librarian.

The Lavatory was a place where the monks washed their hands and faces. Adjoining the lavatory was the shaving-room.

The Wardrobe was the place where all the monks' cloathing and bedding were kept, and in this office was the
 taylory,

taylor, where there were taylors constantly employed in making and mending of habits. This apartment and the lavatory were under the care of the *camerarius*.

The Common Room was a place where a fire was kept all the winter for the monks to come and warm themselves at, being allowed no fire but that only, except the masters and officers of the house, who had their several fires.

The Common Treasury was the place where the ready-money, the charters, registers, leiger-books, evidences, and accounts of the abbey, were kept in strong chests and presses of iron, and where neighbouring gentlemen (if they pleased) placed, by the abbot's favour, their deeds or writings, for better security. This place, I presume, had not so much as a peg of wood in it, but was all built of stone

stone to prevent fire; and was carefully plaistered up, in every chink and corner, to prevent rats and mice getting in.

The care of the treasury was committed to the treasurer, who had for his assistance another monk under him, called the under-treasurer. The last who bore these offices were John Thorne and Roger James, the two monks who were executed with abbot Whiting on the torr, for denying king Henry the VIII's supremacy.

Up another pair of stairs was the Dormitory, which was the place where the monks lodged and had their chambers. It was built over the cloyster and gallery, and had alleys quite round it. In the alleys were doors to each chamber; every monk had his chamber to himself, which was close wainscotted, but small. In each chamber there was a window, by reason

reason of the partition between chamber and chamber, but no chimney. In each chamber there was a narrow bedstead, big enough to hold one person and no more. Upon this bedstead there was a straw bed, and on that was a mattress, a coarse blanket, a rug, and a bolster of straw or flocks. By the bedside there was a desk to kneel at, with a crucifix upon it; another desk and table, with shelves and drawers for books and paper, and a chair at each end of the dortoir alleys; and likewise in the middle of each dortoir there were cressets or lanterns wrought in stone, with lamps in them, to give light to the monks when they rose in the night to their matins, or on other necessary occasions. Dr. Saunders and Father Reyner say, "there were one hundred religious monks in this house at the time of its suppression." The dortoir or dormitory was also under the care of the *camerarius*.

D

The

The Infirmary was an apartment for the sick, and as soon as any of the religious sickened, they were conveyed hither, where they had fire, attendants, and all other conveniences that can possibly be imagined, as well for this as the other world. This apartment was under the inspection of the *infirmarius*.

'The Abbots' apartment, of which some part was standing in 1712, (but a little while after it was taken down, and the best materials employed in building a little neat new house on the south-west side of the inclosure) stood south of the great hall, and the main of the building ran north and south. The front of it was towards the west, and was built almost in the form of a Roman E, with ten large stone windows on each floor in the front.

The

The Guest-House was an apartment for the entertainment of strangers, and for the reception of travellers. Here all persons, from the prince to the peasant, were entertained according to their rank and quality, and none were commanded to depart, if they were orderly and of good behaviour. The monks were obliged to this hospitality by the 53d chapter of their rule, where they are commanded to receive all comers as they would receive Christ himself, who hereafter will say, "I was a stranger, and ye took me in." This apartment was under the government of the *hospitalarius*.

The Eleemosynarium, or Almonry, was a place where the alms of the abbey were distributed: here the poor of Glastonbury and its neighbourhood found relief. "For whilst monasteries stood," we are told by Sir William Dugdale, "there was no act for the relief of the

“ poor, so amply did those houses give
 “ succour to the distressed.” To distri-
 bute these alms there was always a grave
 monk, called Eleemosynarius, or Almo-
 ner, whose business it was likewise to
 make an enquiry after the sick, feeble,
 ancient, and disabled persons in the neigh-
 bourhood, and such as were ashamed to
 beg, whom he bountifully relieved, as
 well as those who came to the almonry.

The Boys’ Apartment was a kind of
 seminary for youth to be taught their
 Christian doctrine, musick, and gram-
 mar learning, by which means they be-
 came fit for the University. What num-
 ber there were of them I cannot tell, but
 find they served in the church as choris-
 ters, and were here found in all neces-
 saries gratis. There belonged to this
 apartment a school, dormitory, hall, &c.
 The care of these boys and their apart-
 ment was committed to one of the monks,
 who

who was their master, who had a cell in their dortoir, and laid constantly there to keep them in order.

I am now come to the Kitchen, which is the only entire building that remains. By it one may give a guess what a stately abbey it was before its overthrow. It is all built of stone, and hath not so much as a peg of wood about it, for its better security from fire. The outside of it, as it appears by the cut in the Monasticon, is a four-square, and the inside of it is drawn into an eight-square figure: there are in it four fire-hearths. The inside of this kitchen is twenty feet high to the roof, which runs up in a figure of eight triangles, equal and equilateral; on the top whereof there is a sort of lantern, not unlike those we have now in the colleges of Oxford, or Inns of Court, to which lantern, I conceive, by some means or other, the smoke of the four hearths was conveyed.

conveyed. On the east and south are two great doors, and in the squares opposite to these doors there are two large windows, if I remember well. There remains no sign of any dresser or pavement, and it is at present made use of for a cow-stall. It is generally said this kitchen was built by abbot Whiting; and, I presume, this is the right of it, since I find nothing to the contrary. Every monk of the house served a week in the kitchen, as it came to his turn, unless he was in a post wherein he could be more serviceable to the community, or was prevented by sickness. This St. Bene't enjoined his children, to the end they might all of them have an opportunity of assisting and serving each other. He was called *dispenser*, and his business was to appoint what diet was to be dressed, to carve the portions for the community, and to book down the papers and bills that related to the office.

Joseph's

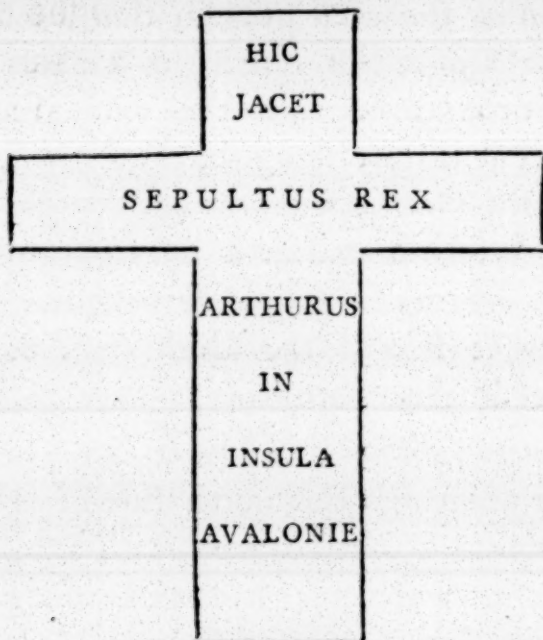
Joseph's Chapel. This building is almost entire, except the roof, and the great arch which separated the chapel from the spacious portico that led to it, which are broke down, as well as the pavement quite into the vault underneath; it is an oblong, curiously wrought after the Gothic stile; at each angle was a tower terminated in a lofty pyramid of stone, having a stair-case within. On the right side of the south door of the chapel is this inscription,

IESVS MARIA.

Some years ago the north side of it was for the most part covered with ivy, but now it is cleared off; it consists of a great variety of emblematical figures. A beautiful prospect of this side may be seen from the White-Hart garden. The south side is now covered with ivy, and it is supposed to be as magnificent as the other.

The

*A Leaden Cross, found six Feet under Ground,
and ten Feet above King Arthur's Coffin,
bears the following Inscription:*



*The Coat of Arms of the Abbey of
Glastonbury.*

*Vert, a cross botonnée argent: in the
first quarter our blessed Lady with our
Saviour*

Saviour in her right arm, and a sceptre in her left.

Being the coat of arms that was borne by our famous British king Arthur, who, in all likelihood, honoured this abbey so far as to bestow this coat upon them.

*A Catalogue of the Abbots of Glastonbury,
copied from Browne Willis's View of
Mitred Abbeyes.*

[The first Column denotes the Number of Abbots, and the
last the Year of our Lord.]

- | | | | |
|---|---|---------|---------------|
| 1 | S T. Patrick founded this place | - - | 425 |
| 2 | St. Benignus, scholar of St. Patrick | | |
| 3 | Worget, or Wargret. | | |
| 4 | Lademund. | | |
| 5 | Bregoret, or Beargret, the last British abbot. | | |
| 6 | Bearthwald, or Butwald, who was the first
Saxon abbot, he was made abbot in 691 or 692 | | |
| 7 | Kengifel, made abbot | - - - - | 678 |
| | E | | 8 Hemgisilus, |

- 8 Hemgislus, or Hemigistus, living - - 704
- 9 Berwald, whose successor was in - - 712
- 10 Albeorth, Aldebeorth, or Albert.
- 11 Ethfride, or Echfrid.
- 12 Cengiltus, or Cengistus - - - - 729
- 13 Cumbertus, or Tumbertus - - - - 745
- 14 Tican - - - - - 754
- 15 Guban, made abbot - - - - - 760
- 16 Waldon sat here twenty-two years.
- 17 Beadwlf sat here six years.
- 18 Cuman, some say two years, others eleven.
- 19 Mucan succeeded Cuman - - - - 811
- 20 Guthlac, or Cutlac, occurs abbot - - 824
- 21 Elmond, or Edmond - - - - - 840
- 22 Hereferth, said to have been abbot 14 years.
- 23 Styward, about the year - - - - 891
- 24 Aldhumus, or Adelmus - - - - 905
- [He is said to be uncle to St. Dunstan; and was
the first bishop of Wells, whence he was
preferred to the see of Canterbury.]
- 25 Allfric, when made abbot not known.
- 26 St. Dunstan was made abbot - - - 936
- [He continued abbot 22 years, was made
bishop of Worcester, afterwards of London,
and at length archbishop of Canterbury.]
- 27 Egelwardus

- 27 Egelwardus - - - - - 963
 28 Arlstanus occurs abbot - - - - - 966
 29 Sigegarus - - - - - 985
 [He died 995. He was made bishop of Bath
 and Wells two years before his death.]
 30 Berred, or Beorthred - - - - - 993
 31 Brithwinus, or Merewint, or Merethwith;
 after he had governed this monastery ten
 years he was made bishop of Wells.
 32 Ailwardus, or Egelward - - - - - 1027
 33 Ailnothus, or Egelnath - - - - - 1053
 [He was the last Saxon abbot, and sat near
 twenty-nine years.]
 34 Turstinus succeeded - - - - - 1083
 35 Hertewinus governed nineteen years.
 36 Sigfrid, (brother of Ralph archbishop of Can-
 terbury) he was made bishop of Chichester.
 37 Henry de Blois, brother to king Stephen,
 was abbot forty-five years; he died 1171
 38 Robert Prior presided 7 years 1178
 [After his death there was no abbot elected all
 the reign of Henry II.]
 39 Henry de Saliaco, or de Soilly, by others
 Henry de Juliaco, and Henry Swanfey, was
 made abbot - - - - - 1189
 E 2 40 Savaricus

- 40 Savaricus annexed this to Wells - - 1199
- 41 Wm. Pica, thought to be poisoned at Rome.
- 42 William Vigor, monk of Glastonbury, made
abbot.
- 43 Robert, prior of Bath, made abbot - 1223
- 44 Michael de Ambresbury died - - 1253
- 45 Roger Ford, was killed at the bishop of
Rochester's palace - - - - 1261
- 46 Robert de Pereton, or de Pederton, died 1274
- 47 John de Taunton, monk of Glaston, died
at Domerham, a great manor belonging
to this abbey - - - - 1290
- 48 John de Cancia, died - - - - 1303
- 49 Jeffery Fromont, died - - - - 1322
- 50 Walter de Taunton, alias Hec.
- 51 Adam de Sodbury, gave the 7 great bells.
- 52 John de Breinkton was elected - - 1335
- 53 Walter Monington - - - - 1341
He died - - - - 1574
- 54 John Chinnock was abbot near fifty years;
he was buried in the chapter-house - 1420
- 55 Nicholas Frome, died - - - - 1455
- 56 Walter More, died - - - - 1456
- 57 John Sellwode, died - - - - 1493
- 58 Richard Beere was installed abbot the 20th
day

day of January 1493; he built the new lodgings called the King's, and lodgings for Secular Priests; he likewise built the greatest part of Edgar's chapel, at the east end of the church. Arched the east part of the church. Strengthened the steeple in the middle by a vault and two arches. Made a rich altar of silver gilt, and set it before the high altar. Made a chapel to our Lady of Loretto, joining to the north-side of the body of the church. He made the chapel of the sepulchre in the south end of the nave or body of the church; an alms-house, with a chapel in the north part of the abbey, for women; and the manor-place at Sharpham, in the Park, two miles from Glastonbury, west, which before was a poor lodge. He died on the 20th of January 1524, and was buried in the south aisle of the body of the church under a plain marble.

- 59 Richard Whiting, who finished Edgar's chapel, and having governed with great prudence and judgment till the time of the dissolution, was, for withstanding the dissolution, and refusing to surrender his abbey in 1540, hanged, drawn, and quartered at Glastonbury.

of

Of the Dissolution of the Abbey.

King Henry VIII. having cast off the Pope's authority, and declared himself supreme head of the church of England, either by threats, violence, or tyranny; or else by presents, promises, and persuasions; seized upon and invaded all the monasteries of the kingdom.

The venerable Richard Whiting, abbot of this monastery, had courage enough to maintain his conscience and run the last extremity. It seems neither bribery, nor terror, nor any other dishonourable motive, could prevail upon him to surrender his abbey. To reach him, therefore, the oath of supremacy was offered him at Wells, which, though he refused, he was dismissed and suffered to go at large; and thus being upon his return to his monastery, and not suspecting any further misfortune, he is said to have been
seized,

seized, dragged up to the torr, and there hanged and quartered, without being allowed the liberty of taking leave of his convent, which he earnestly desired. Roger James, and John Thorne, two of his monks, were there executed with him. They were charged with giving him ill advice. We have this account from bishop Godwin and Mr. Collier.

This execution happened on the 14th of November 1539. Shortly after, the poor monks belonging to this monastery were turned out into the wide world to seek their fortunes, and this rich and magnificent abbey, surpassing in value and antiquity all the abbies in England, (except Westminster) was demolished.

The abbey, at its dissolution by King Henry, was valued at 3311l. 7s. 4d. per annum, according to Sir William Dugdale; but, according to Speed, at 3508l.

13s.

13s. 4d. It lay near a dozen years after its dissolution waste and desolate.

Oh ! Lofty towers, and sacred piles,
That once adorn'd our happy isles,
Who can record your overturning,
But in deep sighs and bitter mourning?

Of the Mineral Waters.

The Blood, or Chalice-Well, rises at the foot of the lofty Torr, on the north side. Somewhat higher on the side of the hill inclining to the south-west, arises another spring, equal in its mineral properties to those of the Well. These waters are strongly impregnated with iron and fixed air; from whence they derive their various properties. Hollinshed, in his History of England, says, "That king Arthur, being wounded in battle, was brought to Glastonbury to be healed of his wounds, by the healing waters of Glastonbury." May

May 31, 1751.

Matthew Chancellor made oath before the Mayor of Glastonbury, that he was perfectly cured of an asthma, under which he had laboured for almost thirty years, by drinking a quarter of a pint of the water from the Chain-Gate, every Sunday morning, and at no other time, seven succeeding Sundays. Signed,

M. CHANCELLOR.

T. WHITE, Mayor.

Attested R. BLAKE.

Mrs. Fussell likewise deposed, that she had been cured of an asthma and dropsy, (with which she had been afflicted upwards of nine years) by drinking half a pint of the water for seven successive Sundays; and that she drank neither more nor less than seven half pints.

MARY FUSSELL.

T. WHITE, Mayor.

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George

George Nott, of the town of Bewdley, in the county of Worcester, was violently afflicted with an asthma for twenty years and upwards, was perfectly cured by drinking these waters for seven weeks.

GEORGE NOTT.

Mrs. Stephens, of Crews-Hole, in the county of Gloucester, having been afflicted for six years and upwards with a most difficult and troublesome respiration, and taken many medicines without effect, was cured by these waters.

ANNE STEPHENS.

James Smith, a Lancashire man, by trade a weaver, had forty-two running ulcers in his legs; by bathing and drinking the waters, his disorder was totally removed.

JAMES SMITH.

John

John Perry, of Smithorp, in the parish of Church-Stanton, in the county of Devon, certifies, that after the measles, with which he was seized about four years ago, a violent flux of humours fell into both his eyes, which affected his sight to so great a degree, that he was obliged to leave off business, being almost blind, and a most dreadful head-ache attending it: he applied to several physicians, which proving of little or no service, about five weeks since he came to Glastonbury, where, by frequently washing his eyes, and drinking the waters, he was so far cured as to see to thread a needle, and the humour which flowed to his eyes is almost dried up.

JOHN PERRY.

Dated June 23, 1751.

Mrs. Lovegrove, of the city of Bristol, deposed that she had lost the use of all her limbs; her hands and her fingers being

F 2

greatly

greatly contracted and rendered useless; but by bathing and drinking the waters was restored to the use of all her limbs.

Thomas Hadley, belonging to the Amazon man of war, having lost his hearing, by the firing of guns aboard the said ship, by bathing his head, and letting some of the water fall into his ears, has obtained a perfect cure.

Mrs. Hacker, of Somerton, having been afflicted with a cancerous humour in her tongue for seven years, was perfectly cured by drinking of these waters seven successive Sundays.

Honor Powell, of Minehead, made affidavit, that she was cured of a bloody cancer in her hand by the use of these waters.

William Belcher, of Bristol, broad-weaver, was cured of a dropsy.

Ann

Ann Langridge, of Hinton-Bluett, was cured of the King's evil in her neck.

Thomas Bartlett, of East-Chinnoek, in the county of Somersfet, was cured of a leprosy.

Mr. Hunt, a reputable farmer in the county of Hants, was also cured of a leprosy.

Eleanor Rogers, of Street, in the county of Somersfet, was cured of the King's Evil by the use of these waters.

CEASE, lofty Bath, aloud to sing,
The virtues of thy sulph'rous spring:
Hold ! Bristol, hold ! boast not thy well,
For Glaston Spring doth both excell.
When medicines will not avail,
And Galen's art doth not prevail ;
Ye sick, to Glaston come away,
Here is no Doctor's bill to pay ;
This healing water will procure
An eleomofynary cure.

This

This water, whose intrinsic merit
Needs no support from dream or spirit;
Founded on solid facts and cure,
This only will its fame secure.

The Glastonbury Thorn.

The tradition relating to the Holy Thorn at Glastonbury, called by the Romans, Spina Sacra, is as follows:— After the ascension of our Lord, the priests of the Jews, with the Scribes and Pharisees, raising a persecution at Jerusalem against the faithful, the disciples were dispersed into divers nations to preach the word of God. St. Philip, as Treculus testifies, (Lib. ii. chap. 4) proceeding into the country of the Franks, converted and baptized many; and being zealous to propagate the faith, chose twelve of his disciples, (Joseph of Arimathea being the chief) and sent them into Britain, where they arrived A. D. 63.

Arviragus

Arviragus being then King, gave to Joseph a certain island, called Ynis Avalon. He having an hawthorn stick in his hand stuck it in the ground, where it grew, and blossomed on Christmas-day, to the great astonishment of the inhabitants. Several thorns of this kind are now growing in the town, which continue to bud and blossom in the depth of winter.

Among the curiosities of this place we beg leave to mention a blind man, who lost his sight about eighteen years ago; he is now totally dark, and yet he makes in a wonderful manner a great variety of curious toys, which he exposes to sale. He also exhibits a great variety of curious experiments in Magnetism and Electricity.

F I N I S.

